

Aschmann Action

March 2004

9 After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. 10 And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb." Revelation 7:9-10

Rick and Betty Aschmann, accompanied by their youngest child Anne, whom they haven't had a chance to adequately show off yet, will be in the United States for their regularly scheduled Home Ministry Assignment from July 2004 until January 2005. We would like to visit as many of our supporters, churches and friends as possible during that time. Please let us know when would be the most convenient time to come and visit. We are tentatively planning on being in the Southeast from about September to November, and in the Nebraska - Colorado area for the remainder of the time.

Rick: Every Tuesday morning we have a class for the missionaries on our team in which I am teaching them the Quichua language. We hold the class in Spanish, since two of the students are Ecuadorians, and one of them does not speak English. The class has grown to 11. Besides our team members several other missionaries attend who are working with the Quichuas. We are using as our textbook the Quichua grammar that I have been writing for the last four years, and which has now reached over 430 pages in size.

None of these students are linguists, and Quichua is proving to be a big challenge for them. Quichua is not that hard to pronounce if you already know Spanish and English, but the grammar is utterly different from English or Spanish, and very complicated. Words of 20 letters are fairly common, and the longest word in the Chimborazo Quichua Bible contains 29 letters, or 30 if you count the apostrophe, which indicates a pronunciation feature called aspiration. The word is **ch'icanyachishcacunallatatajmi**, and it means something like "just exactly [the one]s that were made [to] become separate". As you can see from the following example, it is how the phrase "those he predestined" is translated in Romans 8:30.

Ñaupaman **ch'icanyachishcacunallatatajmi** Taita Diosca agllarca.

<Ñaupaman ¹ >	ch'ican-ya-chi-shca^o-cuna-lla-ta-taj+-mi	Taita Dios-ca	aglla-rca.
<beforehand>	separate-become-make-ed.were.that-(Pl.)-just-Ob.-exactly-(Af.)	Father God-l	choose-ed

Father God chose beforehand **just exactly [the one]s that were made [to] become separate.** (Romans 8:30)

NIV: And **those he predestined**, he also called ...

Quichua is a language that loves to tack lots of suffixes onto their words. This word has eight suffixes attached to it! As you add each suffix, the meaning changes according to the meaning and function of the suffix:

ch'ican	"separate" (adjective)	
ch'ican-ya-	"become separate"	
ch'ican-ya-chi-	"make become separate"	
ch'ican-ya-chi-shca	"[one] that was made [to] become separate"	
ch'ican-ya-chi-shca-cuna	"[one]s that were made [to] become separate"	
ch'ican-ya-chi-shca-cuna-lla	"just [the one]s that were made [to] become separate"	
ch'ican-ya-chi-shca-cuna-lla-ta	"just [the one]s that were made [to] become separate"	(Direct Object)
ch'ican-ya-chi-shca-cuna-lla-ta-taj	"just exactly [the one]s that were made [to] become separate"	(Direct Object)
ch'ican-ya-chi-shca-cuna-lla-ta-taj-mi	"just exactly [the one]s that were made [to] become separate"	(Direct Object) (Affirmative Statement + Focus)

As you can see (or am I being overly optimistic?), two of the suffixes don't really change the meaning of the word, but give various external information about it or the sentence it occurs in. The suffix **-ta** marks this word as the Direct Object of the verb. Every Direct Object in Quichua must be marked with this suffix. The suffix **-mi** indicates

two things: it specifies that this sentence is an Affirmative Statement, and it also specifies that this word is the item in focus within the sentence, which I have tried to indicate with the underlining in the translation.

Sound complicated? Yes! Totally different from how we put words and sentences together in English? Yes! In fact, much of the grammar of Quichua is exactly backwards from how we do it in English or Spanish. Do my students need a lot of prayer? Yes!

So why do the Quichuas have to make their language so complicated? They didn't: God gave it to them that way, as we can see from Genesis 11, and he has an equal interest in people of every language group, as we can see from Revelation chapter 7. Actually, they don't see their language as complicated at all, but as the easiest way to say anything you would want to say! An old Quichua woman who has never had a day of schooling, or a five-year old Quichua child, can understand perfectly the above sentence, even with all its complexity, and would even be likely to produce words as long as this one in certain situations. This is their language, the one that speaks to their heart.

Our vision is to minister to the Quichuas in their own language, because it's the only way to really build a strong church with a deep understanding of God's word and his ways.

Speaking of understanding God's Word, the Lord continues to open doors for ministry for our team. For several years my Quichua coworkers and I have been working on various materials for Biblical training in Quichua. The initial stages have gone slowly, since I was also busy learning more and more about the complexities of the Quichua language. But as I write this, we are only a few minor adjustments away from finishing our first major training publication. It is a fairly well known course in basic Bible doctrine in the form of 107 questions and answers, all backed up with the scripture passages which teach each doctrine. It has proven to be a format that the Quichuas respond well to, and even before completion we have been using it very effectively in our class in the *Sembradores* church in south Quito.

Our latest newsletter can now be found posted on the Internet. Go to our regular web page (listed below), and then click on the [Latest Newsletter](#) link.

Prayer & Praise

- Praise for the safe return of our team leader and his wife, Frank and Darlene Helmlly, from their Home Ministry Assignment. Continue praying for Dave and Susie Strumbeck, as their return has been delayed.
- Please continue praying for the completion of the first phase of our Quichua Training Center. Although it is very close to completion, some legal complications have come up, and the construction is currently on hold. Please pray that these can be straightened out so that the center can open soon.
- Pray for all of the details of our Home Ministry Assignment, and in particular for a good car for us to use for those months as we travel back and forth from Colorado to Florida! It would also be fun to have a White Christmas at Betty's parents' place in Nebraska, (though I realize that this has no cosmic spiritual consequences whatsoever).
- Pray for James, who is graduating from Alliance Academy this May, and leaving the nest! Pray for clear guidance from the Lord for his future. His plans are to enlist in the United States Navy or Air Force.

Cultural Closeup



Betty: This time of the year is the *Carnaval* celebration here in Ecuador. It's the wet season, and I don't mean rain. *Carnaval* is the big splash before all the Catholics are supposed to be good for Lent, from Ash Wednesday to Easter. (Mardi Gras in New Orleans follows the same tradition.) Besides a couple of days' holiday, the tradition here is to throw water on people. You can be walking down the street and get hit with a water balloon from a passing car or squirted with a hose by some kids playing in their driveway. It's a good time to keep your eyes open or your raincoat on. In some small towns, *Carnaval* is worse than just water. Many people throw flour, eggs and various other junk at passers-by.

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